# Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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## RELIGIOUS MISCELLANY.

### BIOGRAPHICAL NOTICES—NO. V.

### ANDREW KIPPIS, D. D.

We have already exhibited some prominent traits in the character of this eminent man, as they are delineated by his friend and biographer, Dr Rees. In the last Register, notice was taken of his intellectual endowments, of his various and extensive attainments, especially in classical and historical literature, and the place he filled as an active member of many important institutions. In truth, few dissenting ministers in England have been more generally esteemed, or honored with a larger share of influence.

It must not be overlooked, that amidst a great variety of other trusts, and the incessant labors of his ministry, which he conscientiously discharged, Dr Kippis sustained for twentyfive years the office of Tutor in the institution at Hackney "with singular reputation to himself and with great benefit to the young persons who were under his care." He had a peculiar felicity in conciliating their affection and respect, while he exacted from them their duties. He took a deep interest in their characters, fortunes, and happiness; discerned and appreciated their gifts; recommended them to stations, for which they were fitted; and followed them with a paternal eye to their various professions and pursuits, after they had entered upon the world.

To theological students he was particularly attentive; and so ready was he to aid them with his friendly counsel, and when needed, with his considerate bounty, dispensed with equal delicacy and liberality, that he was called, as the writer of this remembers to have heard from the lips of a grateful pupil, "*the friend of young ministers.*"

His biographer having mentioned his labors as an author; among which were his large contributions to the Monthly Review, to the New Annual Register, and to the collections of the Royal Society; his volume of sermons; his account of the life and voyages of Capt. Cook; his memoirs of Dr Lardner and Dr Doddridge, with his careful edition of some of their works, and above all, his "BiographiaBritannica," on which as a writer and scholar his fame will permanently rest—thus speaks of his religious opinions and his character as a Christian minister.

Notwithstanding the time that must have been devoted to the several objects now recited, and to the correction and publication of the works of friends, who respected his judgment and wished to avail themselves of his assistance, which he could never refuse to those who requested it, Dr Kippis never neglected the studies and duties more immediately pertaining to his character as a divine, and his profession as a minister. His acquaintance with the various branches of theology, and with subjects subservient to his critical study of the Scriptures, was very extensive. He was in the daily habit of reading some portion of the New Testament in the original language.

He was a believer in Christianity upon the maturest examination and the fullest conviction. No person was better acquainted with the controversies which revelation has produced. He had studied them in his earlier and riper years with great attention; and though he was ready to allow the force of every difficulty and objection, yet to the ample preponderance of evidence his deliberate and impartial judgment submitted.

The principles which our deceased friend derived from Christianity were the directory of his conduct and the source of his consolation. By the amiable sensibility of his heart, as well as by the sober conviction of his judgment, he was led to value the discoveries and hopes of the Gospel; to submit to the practical influence of its doctrines and precepts; and to cherish the pleasing and animating expectations, which it afforded. He had imbibed in a very high degree the mild, and placable, and benevolent spirit of the religion which he professed, and he exemplified this spirit both in his preaching and in his practice.

Of his sentiments as a divine, and of his abilities as a preacher, it is hardly necessary for me to say anything to those who now hear me. Towards the close of his life the inclination of his mind was to the distinguishing opinion of the modern Unitarians; though he was far from embracing all the tenets that have been adopted by some persons who are thus denominated. However, he disapproved their appropriating this appellation to themselves, which he considered as assuming and exclusive; and he lamented that excess of zeal, with which speculations comparatively of small importance, are maintained and propagated. Those doctrines and duties which he thought of principal moment he sedulously inculcated. Tenets of inferior importance, and that had no immediate influence on rectitude of temper and practice, he more generally avoided. Such, indeed, were the meekness and moderation of his temper, his solicitude to preserve peace and unity, and his governing desire to guard against the pernicious effects of a controversial and contentious spirit, that he beheld with concern the intemperate eagerness and ardor with which disputes of trivial moment have been sometimes conducted, and he deprecated the unhappy division which they are likely to occasion.

What Dr Kippis was as a preacher: how rational and scriptural; how judicious and instructive; how practical and interesting, especially towards the close of his discourses, and how well he blended the argumentative and pathetic on particular occasions, those who attended his ministry well know and will long remember. His compositions were always well studied; his voice was clear and harmonious; his delivery was natural and unaffected, and on occasions that required it, animated and impressive; and though he sought not that popularity which depends more on sound and gesture, and mechanical exertions, than on rational and fervent addresses to the judgment and affections, which is generally of no long duration, he retained the respect and esteem of the society assembling in this place, for more than fortytwo years. He often lamented the decline of our religious societies in general, and of his own congregation in particular. Yet, in a period of prevailing indifference with regard to the institutions and duties of public worship, and when the house of God is too generally forsaken, he was gratified and encouraged, in the prospect of prosecuting his ministerial labors, by the accession of some valuable members to this church in the course of the last years of his life.

Such are the general outlines of the character and labors of our deceased friend. The portrait, I am sensible, is not sufficiently just to the original. In delineating a character, which exhibits so many excellencies, and so few defects, none can suspect me of approaching to adulation. My respect for him was great. I honored him as a father. I loved him as a brother. But my affection, I am confident, has not misled my judgment. By the favor of Providence, which marks the bounds of our habitation, I was led in early life into an intimate connexion with him. Our acquaintance as co-tutors and co-adjutors in public business, ripened into an established friendship; and our friendship continued, without so much as a momentary interruption, and with increasing attachment for more than thirtytwo years to the day of his death. It must have been my own fault, if I have not derived advantage from his extensive literary knowledge, from the wisdom of his counsel, and from the exemplariness of his conduct.—No apology, I trust, will be thought necessary for introducing myself on this occasion. As it was my ambition to cultivate the friendship I enjoyed, it is my pride to have it publicly known that I valued that friendship, as one of the chief honors and pleasures of my life. The friend I have lost cannot be easily replaced.

### THE ONE THING NEEDFUL.

We take the following piece from the Philadelphia "Herald of Truth," for October 15. The writer had, in a preceding paper, shewn "why true religion is needful." He now answers the question, what wants does it supply.

In the first place, it meets the wants of the mind. It gives a satisfactory answer to the most interesting questions that can be proposed. There is a natural, inextinguishable thirst in the human bosom after knowledge. It will not be appeased by being told that there are no satisfactory results to be obtained. It will burn on and produce uneasiness and distress within, until it is satisfied. It is the high distinction, the noblest craving of the human soul. But what do I mean when I speak of the most interesting questions that can be proposed? I do not refer to those verbal subtleties and metaphysical quibbles which the insane spirit of theological fanaticism has conjured up. Oh, no, I think not of these things, these idle questions, which have no practical bearing whichever way they may be settled. The points to which I refer are simply these. What is the character—what are the intentions of that invisible Almighty power in whose hands we are? Does he love me as a Father and friend, or is he indifferent to a creature so weak and so insignificant? Again. When I die shall I live again? Is the existence of man more transient than the early dew, or is it to extend beyond the grave? Am I here only for a few days, or can I look to eternity as the sphere of my advancement and happiness? These are inquiries which sometimes press themselves upon our notice with a thrilling interest. No man can say they are useless and vain questions. No man who is in doubt about them can affirm that it would give him no satisfaction to have them answered. No man can deny, if he were perfectly convinced of the paternal solicitude of the Deity, and of his own immortality, that he would go forward to the performance of his duty, to the discharge of his obligations with inexpressible animation and pleasure. An individual may say, I will not think upon these subjects. They shall receive none of my attentions. He cannot—for his life he cannot help thinking of them, occasionally, at least, and with a feeling of overpowering curiosity. He may be placed in situations, he may be called to suffer, his nearest and best friends may be suddenly snatched from him, he may find himself encompassed by the infirmities of age, "his limbs may refuse their office," his senses may grow dull. Under such circumstances, his thoughts will turn in upon themselves, and look for sources of comfort and support invisible to the eye and unknown to the ear, and he will find the question often rising before his mind, "What and who is God? Whither am I tending? Is this all—this brief space through which I have lived, and which, in the retrospect, seems as vain as the dream of a night?" If these inquiries will start up almost without one's will in the moments of our greatest need, it is in vain that we put them off while we are strong and well. It is in vain that we try to persuade ourselves that it is useless to pursue them. It is in vain that we think to class them among the fruitless speculations of the mind. In spite of us, the intelligent principle within us clamors for satisfaction, and cries "*give! give!*"

Now Christianity is invaluable because it gives a noble answer to the soul of man. It shows us God an all present intelligence, operating every where for purposes the most beneficent, and revealing himself to his intellisent creatures, that they may be animated and elevated by the knowledge of his perfections. It promises us life never ending. It points to the future, and a measureless career of life, improvement and felicity spreads itself before us.

By these revelations, Christianity not only meets the wants of the mind, but it saves us from the melancholy bondage of superstition, on the restless speculation of eternal doubt. We know not how heavy the chains of superstition are, how they bow down the soul until it wastes away under the consuming thraldom of fear. You know not what it is to steal timidly through life, grovelling before the hideous creatures of the imagination, and afflicting oneself with a thousand mortal apprehensions. You know not how exposed mankind are when in this state, to the devices and tortures of arbitrary power and cunning despotism. You know not what it is to be daily driven to the irksome and degrading worship of some savage idol. Thank Him! We have never known these things. Still *all* the occasions of superstition are by no means done away. There are mysteries enough in human life still, to excite many apprehensions to encourage the superstitious tendencies of the mind. And I know not what keeps us from the slavery of false religion, but the diffusion of the great fundamental truths of Christianity, and the extent to which they have become familiar to the general mind.

But again, Christianity is the one thing needful because it furnishes an ample provision for the safety of our moral nature. Human life is an experiment, an experiment which involves the happiness or the misery of every one who is called to make it. We enter the world, and how little do we know of the strength of our own passions, or of the relative value of the various pursuits, and the different sources of pleasure that offer themselves. We rush recklessly on to the gratification of every whim, the indulgence of every passion. We flatter ourselves that we are our own masters, and that it is all in our own power, how we shall live and act. We dream not of the force of circumstances. Until at last when it is too late, we awake and find ourselves the wretched and helpless slaves of some base passion, that we have uncautiously cherished, until it has become a viper in our hearts, inflicting deadly wounds upon our peace, and ruining every earthly hope forever. O how sad it is to look out upon the scene of human life, and see men rushing to their own destruction, digging their own graves with a frightful industry carrying their domestic comforts, their talents and opportunities, their reputation to the greedy altar of some unworthy appetite! Yes, in these wretched men who cut themselves off from the confidence of their fellow men, who throw away the crown of glory and honor with which human nature is adorned, and go foolishly on to misery and ruin,—in every one of these men what godlike capacities of mind—what generous affections were implanted by the hand of the Creator! But, now, alas! the golden promise is disappointed, and the tree which pushed out its beautiful blossoms, and filled the air with their fragrance, yields only that fruit which is dust and ashes to the lips. What shall arrest the walk of moral ruin? The voice of experience that comes echoing from the abysses of the past, is unheard. The agonizing entreaties of parental affection are poured forth in vain. The opinion of the world has been despised and outraged. Whence shall the moral salvation of man come?

Let the simple but sublime doctrines of Jesus be wrought into the texture of the soul. Let men be brought to regard themselves as Christianity represents them, as the children of God, destined to grow into a resemblance of him forever. And then only consider what aids are imparted to the conduct of human life. If I am a child of God, then my fellow men are his offspring also, and I must treat them accordingly. Thus am I instructed to listen always to the voice of humanity and love, and to let kindness regulate all my intercourse with others. Here then is one great and valuable rule of life afforded me. Again I am assured that my destiny is immortal, and that I am to be fitted by my present existence for a more enlarged sphere beyond the tomb. How does this assurance enlighten me with regard to the faculties and affections of my own nature! How quickly may I learn to discriminate which are permanent and immortal, and which are given me simply as a human being. I discover that my mind is to be the chief object of my labors, and that I am not to permit the indulgence of any of my ordinary appetites to interfere with the improvement of the intelligent principle within me. In fine, what a guiding light is set up over me by true religion, when the convictions which it aims to produce are once fairly fixed in my heart. Christianity is not a system prescribing an endless round of observations; it is composed of a few great principles, and let these principles be recognised and embraced, and every man's own good sense will teach him how they are to be applied to conduct. There is nothing of a contracting nature in these principles—they liberalize the mind, give energy to the social affections, and quicken a man in all those relations in which nature has placed him.

The Christianity of which I have spoken is a thing distinct from all external religious forms and institutions whatever. It does not consist in church going, or in the acts and services of devotion. It is a sentiment of the heart, a conviction of the mind. Still the question arises whether it is possible to possess ourselves of this deep and habitual sense of religion, this protecting faith of the mind without the use of some external means. Christ himself has prescribed no outward forms. We must judge for ourselves. It is evident enough that it is not sufficient in order to obtain a true feeling of religion, to preserve it in its freshness and power, that we think about the subject and read the scriptures over only once. We must return to the consideration of it often. We must devote some portion of our time to it. But recollect we are to set apart some seasons for this purpose, not because our religious meditations have any value in themselves, but simply as they strengthen our principles of action, and render us better able to perform the first great duties of life, the duties which we owe to our families and to society.

### PLAIN LETTERS.

We open at random Mr Farr's "Plain Letters," which we have noticed on our second page this week, and copy the following, that our readers may learn something of the writer's manner.

#### LETTER XXXII.

To Mrs——.

I could not but feel and express a holy indignation at the conduct of——towards you. You are an ignorant woman yourself; you know and own it. I was glad, however, that you had sense enough to discover the unreasonable and uncharitable spirit of——. I pray that you may have wisdom to see the hatefulness, to loathe the meanness, and to shun the toils and snares of that system, which has so unhappy an influence on your neighbor. You see how poorly she observes the golden rule. You see that her new doctrines either make her impudent, impertinent, obtrusive, proud, suspicious, and extremely disgusting in her behavior and speech; or at least, they have not been able, as yet, to reform her. But after all, you must impute much to ignorance, and to the slanderous and vile reports of others. Those with whom she has been conversant, have done no good to her temper and piety. They have filled her ears and mind with scandal; and now she vents it upon others, that come within her reach; which you will consider whether *you* do, oftener than is necessary.

I have conversed with her several times, and found her grossly ignorant—found that she was not at all acquainted with the nature and merits of the case, and that it was of but little use to reason with her. Her mind is so dark and bewildered, her fears and prejudices so great, and she is so positive and obstinate, that you might as well reason with the tide and storm.

With such we must be silent, patient, and forbearing, and not be discouraged, because ignorance calls us dark, and prejudice erroneous. It is sorrowful and humiliating that there are any, who will listen to such busybodies, and be led away by them. Paul mentions false teachers leading away silly women; but now, silly women lead others away; an evidence of the blindness, folly, and delusion, which prevail. They will not believe those who have had great opportunities to know, and who cannot have a strong motive to mislead them. They discredit such and run after those who have nothing to recommend them but heated passion, presumption and arrogance. May you be kept from these temptations! I should advise you to avoid the meetings, which are held so frequently in your neighborhood. If they entice you, consent not. Let them know, that you are fully persuaded in your own mind. You ought not to spare the time; you have religious duties enough for all the week at home; and if you had not, I would say, devote those seasons to reading, prayer, and meditation, and to works of mercy. Think of the good, pious Dorcas. Mrs H. expends enough on these religious meetings, which do nothing for her humility and kindness, to feed and clothe an orphan child. One of the best ways to keep religion alive in one's own soul, and in society, is to make it practical; to carry it into all the business of life, so that all our duties shall be the sacrifices of humble and grateful hearts. Farewell.

#### LETTER XXXIII.

To Mr——.

My dear sir,

You are anxious about dying and your future welfare; and such an anxiety is worthy of you. You must die; there is no discharge in that war. You must stand before the judgement seat of Christ, and give account of yourself to God. Fifty years you have lived with such prospects before you; and you are just beginning to open your eyes upon them. You should have given your time, your thoughts, and your heart, to these solemn truths, long ago. But it is a blessed thing, that you have omitted them no longer; that death did not close your eyes, before your moral blindness was partially removed; that your heart was not consumed in its state of coldness and impenitence. You have enjoyed many days of bodily health; but what a disease has all this time been preying upon your soul! You have been awake to everything but righteousness; in love with everything but Christ; alive to everything but God. How should you admire the patience, which thus waited and endured. How should you praise that mercy which, when other remedies failed, raised a correcting hand, and cut off those streams, which led you away from the fountain of good! May you not conclude, that God has taken away your strength, that you might be strong in him? that he has visited you with sickness of body, that your soul may be in health? Has he not laid you on a bed of pain and languishment, that you might seek the pleasures and consolations of religion? Has he not permitted your outward man to decay, that your inward man might be renewed? Has he not blighted your earthly hopes, that he might kindle a hope of glory? Has he not subdued the desires and appetites of nature, that you might hunger and thirst after righteousness, and grow in grace and in the knowledge of your Lord and Saviour, Jesus Christ? Such questions demand your attention. All this you may consider as done for the healing of your soul. And with these means, let me exhort you, to work out your own salvation with fear and trembling. To all human appearance, you will never recover. You may be spared days, and possibly years; but they will be days of weakness and languor. You cannot do much; but still you can do an important work, by the aid of God's grace and spirit, which may be obtained by earnest prayer to the Father through the Son. You can think deeply, sorrowfully, and fearfully of your sins; you can confess, abhor, and forsake them. You can believe in Jesus Christ, and through him seek the divine forgiveness. You can humble yourself and acknowledge your accountability to God, and your dependence on him. You can submit to his authority, and with filial dispositions and trust commit your soul and body to him, as your friend and father. Your happiness depends on your union with him and with Christ. Your prayer must be, thy will be done! If God should restore you to health, it would be your duty to bring forth the fruits of repentance, by employing all your time and means in his service. But since you are called to suffering and adversity, you are to be patient, content, resigned, confiding, submissive; relying on his providence; devoting your seasons of quiet to acts of faith, worship, prayer and meditation; imparting counsel to others; warning them against falling into your errors, and urging them to attend to religion. So long as it shall please God that you continue here, strive to be increasing in knowledge, faith, holiness and virtue. That you may so live, that when you are absent from the body, you may be present with the Lord, is the prayer of your sincere friend.

#### LETTER XXXIV.

To Mr——.

Sir,

You remember my expostulations with you, when you confessed your dreadful habit of drinking, and also the weakness and inconstancy of all your past resolutions to amend. You were sensible to the evil and injury; and though you foresee the consequences, yet they appear to you now unavoidable. The habit is so confirmed, that you despair of a remedy. But though you are dreadfully fallen, your conscience is not quite seared. You moral powers are not wholly destroyed. You can still exercise your reason. You have not sunk so low as you might and may sink. I would now suggest to you motives and rules for a thorough reform.

Consider the injury you are doing, not only to yourself, but to others. You might shine a living example of virtue and piety. Your exertions and influence might do much for the benefit of those around you. There are various duties which you owe to others, as a member of society; but your intemperance disqualifies you. You are never in-

trusted with any of the business, nor honored with any of the offices of the town. And what is the reason? You are intemperate. Instead of building up, you are undermining society. Consider what you are doing to yourself; weakening your strength; impairing your health; destroying your mental and moral powers; destroying the peace and happiness of your soul. You are sinking as much below, as you were created above the brute.

Your intemperance unfits you for social and religious duties. How can you read, meditate and pray, when heated and excited by rum? Oh, think of these things!

Consider your family. When you married you solemnly engaged, before God and man, to sustain the character of a faithful and affectionate husband. How these promises have been forgottten, and these vows violated!

You should be the strength and support of your family; but how often do you appear before them, weak, tottering, and trembling; unable to sustain yourself, or protect them. You should be their glory, honor, and joy; but how often are you their trouble and shame! You should counsel and console; but how often you grieve and wound them! You should be their exemplar and guide; but you are in fact, only a beacon and warning! You should lead their devotions, and teach them to fear and serve God; but all your influence is on the contrary side.—What anxiety they feel, when you are gone; what fearfulness about your return! Your drunkenness causes them to pass through scenes, which mock description. How many days and nights do you make gloomy and sorrowful to them, which might bring them only contentment and joy. I entreat you to consider these things, till this sin exhibits to you some of its odious and horrible forms. I would advise you to abandon the use of ardent spirits altogether. Avoid temptations. Avoid the company and places, where you are most apt to be led astray. When your appetites and passions cry out for indulgence, let the voice of conscience, of reason, and religion, cry out against them. Summon all your moral courage, and spiritual strength; and flee immediately to God for aid and deliverance. Those seasons, which were formerly given to indulgence, devote now to reflection, meditation and prayer. Carry your thoughts forward. Think of that God, to whom you are accountable; think of that Saviour who died to redeem you from iniquity; think of that heaven, open to penitent sinners; and of that hell, which is the portion of the ungodly! Do not excuse your neglect by pleading inability. The means and motives to reform are yet within your reach and power. If you draw nigh to God, he will draw nigh to you. If you look to him for strength and guidance, and submit yourself wholly to him, he will lift you up and restore you. O may He impress these things on your heart, and may you speedily and wholly turn unto the Lord! Farewell.

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[For the Christian Register.]

ORTHODOX STATEMENTS AND MEASURES.

Mr Editor,—I do not know whether you receive at your office the Keene, N. H. "Sentinel," But no matter for this; what I wished to say, is, first, that I am glad to find in that ably conducted paper so much matter of a religious and moral bearing, which I can approve; and secondly, that I want a little space in the Register, for two extracts from the Sentinel, for October 21. Here they are, Mr Editor, and I beg your readers to ponder them,—those especially who believe all the Orthodox say about the effects of their "Revivals," and "Four days" operations, and who are indifferent to, if they do not approve, the modern plan of thrusting into the midst of every family the monthly nuisance of a sectarian tract.

The New Hampshire Observer, an Orthodox paper, says,—

"In Keene, *we are informed* the number of *inquirers* exceeds 100."

As this intelligence is under the head of "Revivals" we are led to conclude the editor had reference to inquirers on the subject of religion. The inference then is, that in a population of 2500 souls, only 100 are in the way of inquiry, on this all important subject! We hope and trust *many* hundreds are not unconcerned, and diligently study the word of God, and attend his worship,—"the outward and ordinary means" "which are, says the Catechism, made *effectual* to the *elect* for salvation." We could not help hoping this was the case, on viewing two of our large congregations, a few Sabbaths since, departing together from public worship.

But perhaps the editor means to be understood that in consequence of the *four days' meeting*, 100 persons in this town have been led to inquire, for the first time, "what they must do to be saved." It so, the intelligence is joyful and interesting; for a good man and a sincere Christian is not to be estimated by his particular creed. Facts, after all, however, are better than theory. *Twelve*, only, were propounded for admission, on the last Sabbath, out of the 100 "inquirers" mentioned. In Edwards' account of the revivals about the year 1740, he remarks that "there was no one thing that he knew of, that God had made such a means of promoting his work among them, as the *news of others' conversion*." With submission we would ask if glowing accounts of conversions, or changes at a distance, in any cause favorable to our own views, have not always this effect, without the necessity of attributing it to a divine interposition?

The last Observer enumerates from the Vermont Chronicle the number of "conversions," the "anxious," and "inquirers," in about 60 towns in Vermont. In one town, "200 anxious"—in another 200 inquirers,—in another "100 conversions"—in another "60 in the Sabbath school!"—(60 conversions of little children in a Sabbath school) &c.—They are generally in round numbers, from 50 to 200 in a town. Now what impression is *intended* should be made, but that *in consequence of these meetings*, just so many souls have been saved? So in Lebanon, it was published that 200 in that town were "inquiring with deep solicitude," and 100 in Keene were "inquiring." It is time a stop was put to statements in professedly religious papers, that require such a liberal discount to bring them within the bounds of truth. The cause of pure religion cannot be promoted in this way—nor by "means" calculated not even permanently to strengthen a *party*.

It would be amusing, Mr Editor, if anything occasioned by falsehood could be so, to see how good Orthodox men, women, and children, here and there, and everywhere, are made to marvel at the wonderful achievements of Calvinism in places remote from them, when, at the same time, they who happen to live in or near those places know of little that has occurred among them more remarkable than the ordinary rising and setting of the sun.

But again says the Keene Sentinel:—

The last tract distributed in this town, entitled "Disappointed Hope," kindly informs the reader that "The *Christian* and the Unitarian worship NOT the same God, and since there is but one God, one Heaven, and one *spirit* that can enter there, it is *obvious* that multitudes of those who hope they are Christians, will never be admitted." On the outside is a *picture* of a ghastly Unitarian, (we suppose,) stretched upon his couch, in the last agonies of death. He appears to have kicked over a stool, on which was the last glass he had emptied, and a cross; and a figure with the anchor of *hope* is represented as taking leave of him. This tract is thrust into the houses of "all who will receive it." We know not, nor do we wish to know the names of the Committee, connected with their pastor, who would sanction this outrage. The distribution began about a year since with *practical* tracts, to induce ALL to receive them.

And so, Mr Editor, I expected it would be. All professions to the contrary notwithstanding, it was not to be supposed, for a moment, that the exclusive party, would long content themselves with the distribution of merely practical tracts. As in other projects of theirs, so in this, it was to be looked for as a matter of course, that the poor Unitarians would, sooner or later, get their accustomed share of abuse. Well, if any of them choose still to receive into their houses such defamatory publications, why, it's a free country, and I have nothing to say, but to counsel them to bear the evil in a Christian spirit. Senex.

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[For the Christian Register.]

MODERN ZEAL.

Mr Editor,—Aloof from the excitements and agitations of society, whether produced by politicians or theologians, I can look upon the conduct of my fellow-men with a good degree of impartiality: and I endeavor to view them by the light of reason and religion.

The extravagances among professed Christians, and in a religious community, have particularly arrested my notice and given birth to grave reflections. I have attempted to contemplate these vagaries in the sober light 'of calm philosophy.' I have no personal concern in the controversy: I have no selfish interest to stake on the issue. But when I hear of the agitations in the church, and see the ministers of the meek and unostentatious Nazarene exciting the passions of the weak and the ignorant to a course of conduct, which impedes the business of life and outrages the best feelings of our nature, I ask myself, 'is this true religion, or wild fanaticism? Are the promoters of these scenes men of enlightened piety, and sincere friends of rational religion, and of substantial, useful and amiable virtue; or are they blind zealots, and the agents of a mere sect or party? Is their object the glory of God and the promotion of the Christian temper and spirit; or is it the possession of power and influence in the church of Christ?'

Alarmed by the prevalence of rational views of religion and by the progress of light in the moral world, certain sectarian and narrow minded individuals, as it seems to me, have formed a plan for the maintenance of their own peculiar opinions and the extension of their party, which is to be accomplished by misrepresentations of the more liberal and rational system, by extraordinary united efforts, and by addressing the prejudices, the passions and the fears of the young and inexperienced. The effect, if not the great object, is, to exclude sober reason from the process of forming the religious character, to force on the minds of the illiterate an obsolete creed engendered in the dark ages of the schoolmen and wholly of human origin; and to make religion consist in excited feelings and in views of Christianity unfavorable to the discharge of the common duties of life, and hostile to the best affections of the heart. What is there in the history of the preaching and ministry of our Lord to justify the excitements and extravagances of modern *revivals*? The public ministry of Jesus was short, and he devoted himself wholly to the enunciation of his sublime doctrines. But he did not cause his voice to be heard in the streets; and every thing of ostentation, of shew, of boasting, and of passionate excitement was discountenanced and rebuked by his quiet and sober manner. Those who heard him were impressed with the truth and novelty of his doctrine; but there was no appeal to the passions but through the understanding.

The apostles, too, they caused no violent agitations among those to whom they preached, but exhorted the Jews to be more spiritual in their religion, and the Gentiles to forsake idolatry for the worship and service of the true God. In the Acts, we find they taught particularly and almost solely on the Sabbath. And St Paul, the most active and zealous of the apostles, is full of exhortations to industry, useful labor, attention to one's own business, and to the providing for our families and household.

The sectarians of the present day will do well to remember, that there is a false and mistaken, as well as a true and reasonable zeal. If their great object is the building up a party, and to gain converts to a human creed and form, they err from the simplicity of the gospel, and from the truth as it is in Jesus. 'For every one who feareth God and worketh righteousness is accepted of him.' And the intelligent minister of Christ aims, 'not to have dominion over the faith of others, but to be a helper of their joy.' Jehu could exclaim, 'come and see my zeal for the Lord.' But it was not kindled at the altar of God. 'It was a strange fire,' which alarmed, dazzled and consumed but did not refine and purify. And wherever the spirit of Jesus is wanting, (a meek, gentle, mild, benevolent and charitable spirit,) the work is not of God; but, whatever are its imposing pretensions, or its temporary success, it is to be attributed to united human exertions.

I am astonished at the presumption of these boasting religionists. Are they so ignorant of human nature as not to know that great excitements may be produced, by addresses to the fears and passions of the mass of mankind; especially of the young and illiterate? Does any one doubt, that most modern *revivals* are the result of human zeal and of preconcerted plans of fallible and sectarian individuals? Let him carefully look at the conduct and *management* of certain leaders, for a short time past, and he will doubt no longer. The way in which they are generally got up shews their human origin; and the unkind, bigotted and censorious spirit which actuates most converts thus made and moulded, affords proot to the same point.

For the objections to Christianity, which such extravagances and this uncharitable spirit occasion, in the minds of the young and unreflecting, the authors of these excitements and disorders are fully responsible. They thus give occasion to the enemies of religion to oppose and blaspheme; and they thus cause many to be offended at the blessed gospel of Jesus; the evil and the *woe* of which he has expressly declared.

Johannes in Eremo.

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[For the Christian Register.]

EXAMINATION OF THE ADAMS FEMALE ACADEMY.

Mr Editor,—The annual Examination of the Adams Female Academy in Derry, N. H. was attended last Monday and Tuesday. The exercises of the pupils gave so much pleasure to those who witnessed them, as to produce a strong desire that this school should be better known out of its immediate neighborhood.

To parents who are seeking a good school in the country for their daughters, it will be useful to know that there is a well directed Academy in a very pleasant village in New Hampshire, distant thirtyseven miles from Boston, where their children may find a pleasant and healthful residence, good boarding houses, good associates, and judicious and faithful instruction, under the oversight of an able and vigilant Board of Trustees.

Under the care of Mr C. C. P. Gale, the Principal, the literary character of the school has been much raised and will bear a comparison with our best schools. Good recitations were heard in the French and Latin languages, and a sound knowlege shown in the common branches as well as in the more advanced parts of study. In all the branches, a very judicious selection of text books has been made; Mr Grund's Geometry, and Mr Sullivan's Political Class Book are already among the number.

For the information of parents it may be proper to state, from the Prospectus published this year by the Trustees, the account of the school terms and an estimate of the expenses. The year of the school commences on the third Wednesday of April, and the first term continues thirteen weeks; after a vacation of two weeks, the second term commences, and continues thirteen weeks; after a vacation of three weeks, the third term commences and continues fourteen weeks. The following is supposed to be a correct estimate of the expenses of a pupil for one term.

| | | |
|---|---|---|
| For board, including washing, fuel, and light. | 19, 50. to 22, 75. | |
| " Use of books, and stationary. | 1, 00. | 3, 00. |
| " tuition. | 5, 00. | 5, 00. |
| | $25, 50. | $30, 75. |

The Examining Committee made the following Report to the Trustees.

*Derry. N. H. November* 1, 1831.

The Committee of Examination appointed by the Trustees of the Adams Female Academy, report; That they have attended, yesterday and today, to the duty assigned them, and have to express their high gratification in the appearance of the Academy. They have had evidence of great diligence and success in a great variety of good studies, on the part of the pupils; and evidence of very judicious and faithful teaching on the part of the instructors.

The Committee cannot help congratulating the Trustees on the condition of the school, and they carry home with them the most favorable impressions respecting the Institution, and they cordially recommend it to the public patronage.

Hosea Hildreth
Peter Chadwick
Bailey Loring
Jonathan Clement
R. Waldo Emerson
William Barry
Moses G. Thomas
} *Committee.*

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[For the Christian Register.]

EPHESIANS II. 8.

Mr Editor,—I have been perplexed with Eph. ii. 8, "By grace ye are saved." What is the salvation here intended? and how is it by grace? If you, or some of your correspondents, will give a plain exposition of the passage, I shall feel myself greatly obliged by the favor.

Respectfully yours, S. M. K.

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# CHRISTIAN REGISTER.

BOSTON, NOVEMBER 5, 1831.

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EXPLANTION OF EPHESIANS II. 8.

We cheerfully comply with the request of our correspondent. The principal difficulty which attends the efforts of most readers to ascertain the meaning of the passage, arises, we apprehend, from the influence of theological systems. They have served in this, as in many other cases, to attach to scriptural words and phrases, significations which the original writers did not design to convey. The language referred to was addressed by Paul to the Ephesians after their conversion to Christianity. "By grace ye are saved through faith, and that not of yourselves, it is the gift of God."

It is obvious to remark, first that whatever their being "saved" means, it is something they already enjoy. The verb is in the present tense. There is no reference to the future. They have not the assurance of salvation in another world. This is still dependent on their subsequent exertions. That such is the fact, we infer from the frequent and earnest exhortations of the apostle to his Ephesian converts, not to fall into sin; for then, as he everywhere intimates, they would put to hazard their future welfare. At the very time that he congratulates them on being saved, he is anxious to impress on their minds a sense of danger, as if whatever they have already attained to may be in vain, without circumspection, and perseverance in the way they had entered.

If then the apostle addresses the Ephesians as already "saved," the next step is to inquire, in what sense he uses the term? We answer, in the sense of deliverance from heathenism. They are no longer slaves to the ignorance and vice of their former state. They are Christians. They have new principles and motives, new prospects. They had walked in darkness. They had been idolators. They had been addicted to every kind of sin. New light from heaven shines on their way. Now they worship the Father in spirit and in truth. Now they consecrate themselves to Christian virtue. Thus they are saved, and Paul reminds them of it in order to incite them to a continued obedience that would secure them salvation beyond the grave.

We observe further that it is *by grace* they are saved. What does this import? It is as if the apostle had said, you owe your deliverance from heathenism, together with all your christian privileges, to God's free, unmerited unpurchased favor. No reason can be assigned for the gift of the gospel, but the inherent benignity of the divine nature. God would not have been unjust, if he had left you to all the consequences of your self-depravation. It was not his fault, but your own, that the light of your reason and conscience was extinguished, and you were wandering in darkness and sunk in sin. He never estranged himself, nor forsook you, nor shewed himself your enemy. His name is love, and in long suffering he has foreborne you, and showered down mercies, and made punishment his strange work. And yet you went away from him, and shut your eyes to the light of nature and providence, and neglected and forgot him, and were thankless and disobedient. And now that ye are saved, is it not by grace? What claims had you on him for a better dispensation, when you were abusing that which you already had? By grace it *is* that ye are saved. God so loved the world, that he gave his only begotten son, that whosoever believeth ["believeth" here implies obedience,] on him should not perish but have everlasting life.

Our correspondent has requested us to explain only a part of verse 8. What remains of it, to wit,—"through faith, and that not of yourselves, it is the gift of God," is attended with some difficulty in the view of many readers. We will therefore explain it in a future paper.

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RELIGIOUS EXCITEMENTS.

The extraordinary movements of the Calvinistic clergy at the present time, and during several months past, have been compared, no doubt justly, to the efforts made about the middle of the last century by Whitefield and others. The late extravagances have been instrumental in calling forth several able and judicious publications exposing their evil tendency and results. It appears that similar views and feelings were entertained by the more considerate part of the community respecting the religious movements of the last century to which we have referred, and several pamphlets and other writings were sent forth, rebuking the authors of them and warning the people against their influence. One of these publications has recently fallen in our way, of which we here give the title-page.

"Tristitiæ Ecclesiarum: *or a brief and sorrowful account of the present state of the Churches in New England; in a Letter from a Minister in the country to the Public. Wherein are contained some remarks on the rise, progress, and unhappy effects of the different sentiments among us at this day in matters of religion. To which is added by way of advice, some healing measures. With an appendix.* By Samuel Niles, *a mournful Spectator and Sharer in the present calamities, and Pastor of a Church of Christ in Braintree. Boston. 1745.*"

This is the title, somewhat long indeed and characteristic of its day, of a pamphlet by an Orthodox clergyman of Massachusetts, lamenting the dissensions and disorders, which attended the boasted revival of religion under the preaching of Whitefield and others in 1741—5. The name of the writer, with that of many of his descendants, has been long in repute, among the metaphysical divines of the Edwards' or Hopkins' school in New England. There is no doubt of his Orthodoxy, or of that of his house, in the sense, in which that word of so various and ever-changing significancy was understood twenty years ago; and at the time of the establishment of the Andover Institution. Yet from this Orthodox divine, at the venerable age and experience of seventy two, we have this solemn protest against these disorders. His Address is particularly designed to expose the presumption and fanaticism of Whitefield; his abuse of Harvard College and of the clergy of the state; and his encouragement of fanatical religious meetings, such as are now held under the names of *inquiring* or *anxious* meetings. The language, in which he describes these excesses, is but too applicable to the present times.

"How lamentable," says he, "are the wounds which this spirit has already produced! The communion of churches is in a great degree lost. The beautiful harmony of ministers, as fellow-helpers in their work, turned too much into party views and strangeness one towards another; *the religious order of families turned out of doors; the honor and duty of children to parents, servants to masters is neglected,* and the reverence due to the aged and honorable is cast behind our backs." "Nay, there have been instances in these times of husbands, who have forsaken their own lawful wives, with whom they had lived in love and peace, but now reject them as unconverted."

"It is easy," continues he, "to point out the troublers of our peace and former happy union. Every man, that will judge impartially knows, that the Rev. Messrs. Whitefield, Tenant, Davenport, and other itinerants, with the many exhorters under their influence, have thrown us into this convulsion and heat of contention."

He then proceeds to expose the conduct of that gifted fanatic, and of his equally zealous, but far inferior coadjutors. In the plainness and severity of his rebukes he exceeds Dr Chauncy, who in his work on "Things of a bad and dangerous tendency," has exhibited in their true light the errors and mischiefs, which at the present, as in past times, are the inseparable attendants of the miscalled "Revivals of Religion."

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## LATE PUBLICATIONS.

*Plain Letters on important subjects.* By Jonathan Farr. Boston, Leonard C, Bowles. 1831. 18mo. pp. 230.

These are indeed "*plain* letters," and on not only "important," but a great variety of "subjects." They are what a large class of the community need to read, and we have no doubt *will* read. They are written in an easy, familiar style, and abound in all sorts of suggestions as to Christian sects, controversies, doctrines, difficulties, and practices, which a wise and careful observer of the times might be expected to make, and which for their applicability to the common circumstances and wants of the great mass of the people, particularly in New England, will prove highly gratifying and useful to multitudes who find little to interest or profit them in the more elaborate religious and moral productions, which the press, at the present day, furnishes in so great abundance.

The volume contains sixtysix letters to persons in different conditions in life, and on a great variety of topics. The author informs the reader how it was composed and collected, in the following language.

I began to write these letters sometime after I began my professional duties; and almost all of them have lain by me these two years past. They grew out of the various circumstances, in which I was placed, while engaged in clerical labors. The long time which I spent "unsettled," gave me advantages which I endeavored to improve. My frequent change of place brought me into contact with a large number of men, and with a greater variety of characters. I was often thrown among strangers; and also among strangers to my views of religion. In such situations I have tried to get good, and do good. I have spent many of my leisure and solitary hours in writing down the thoughts, which had been suggested by a call, a visit, or an interview. I thought that by thus occupying some of my time, I might render my intercourse with my fellowmen more and more profitable. I have sought opportunities in my various walks to exert a moral and religious influence on those, into whose company I happened to fall.

I have gone home to my study frequently, and with my pen continued to reason, expostulate, advise or comfort. In retirement, and on paper, I have spoken with more freedom and force. I have said what was forgotten in the presence of others; and what was kept back for want of time or confidence.

A specimen of these letters will be found on the first page of this week's Register.

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The Liberal Preacher *for November*, 1831; *containing a discourse by the* Rev. Joseph Field, of Weston, Mass. *on the care of Providence.*

This is an eloquent and interesting discourse on an important subject. It is one, in which every human being, but especially the needy and the sorrowful; the perplexed and the tempted; they who have lost their temporal possessions, or whose yet costlier treasures of affection are in the grave,—have a deep personal interest. The doctrine of an overruling Providence, taking cognizance and direction of all events; with whom nothing is too small for notice, and no creature too humble to be embraced in a paternal care, is exhibited with great clearness and beauty, in its practical influences. The objections, which scepticism or a false humility might suggest, are briefly adverted to; and the evidences of this great truth from the nature of God himself; from the intimations of the human heart, instinctively suggesting it; as well as from the direct assurances of revelation, are ably presented.

We can recommend this excellent discourse more particularly as a word of consolation; to revive the spirit of the dejected, and to persuade the careful and the desolate to cast their care upon God, who careth for them. We are happy to find this class of sermons in the Liberal Preacher; believing that, beyond most others, they are adapted to fulfil its excellent design.

## RELIGIOUS INTELLIGENCE.

*Unitarian Book and Pamphlet Society.* A semi-annual meeting of this Society took place last Monday evening in the Vestry of the Twelfth Congregational Church; Mr Seaver in the chair. After prayer by Mr Young, a Report was read by the Secretary, Mr F. T. Gray; and the meeting was then addressed by the President, Secretary, and Messrs. Bulfinch, Thompson, Flint, Parkman, Barrett, and others. It was an interesting occasion. The Society has done much good and will do much more.

*Gospel Luminary.* The October and November number of this periodical is just received. Most of our readers probably know that it is the leading publication of the "Christian denomination," so called. It is published monthly at New York, and is conducted with ability and in a good spirit by Messrs. Millard and Clough. A large part of this number is occupied by a notice of the late debate at Milford between Mr M'Calla of the Presbyterian Church, and Mr Lane, of the Christian denomination, on the subject of the trinity. It appears, conclusively from this article, that the debate terminated in favor of Mr Lane, not only in regard to his argument, but also to the propriety and temper of the discussion.

We rejoice to know that the Christian denomination is in a flourishing condition and to believe that their influence on the religious community in general is highly salutary.

*Southern Pioneer, ana Gospel Visiter*, edited by an Association of Gentlemen; Baltimore, October, 1831. This is the first number of a monthly periodical, of 24 pages, 8vo. recently commenced at Baltimore, by members of the new sect called "Restorationists." It consists partly of extracts, but is principally filled with original articles, and is candid and tolerant in its spirit.

*Thanksgiving in New York.* Governor Throop of New York, has appointed Thursday the 8th of December to be observed as a day of Public Thanksgiving.

*Thanksgiving in Connecticut.* The 24th of November is appointed as a day of Thanksgiving in the State of Connecticut.

## SUMMARY.

At a large and respectable meeting of citizens opposed to the Amendment of the Constitution adopted by the Legislature at their last session, held at the old Common Council room, in Court Square, on Monday evening, Oct. 31—

Francis J. Oliver, Esq. was appointed Moderator, and Thomas C. Amory, Secretary.

The Article of Amendment adopted by the Legislature was then read.

The meeting was addressed by several gentlemen, and the following Resolutions were offered by Charles P. Curtis, Esq. for consideration, and after being separately considered, were unanimously adopted:—

1. *Resolved*, That in the opinion of this meeting, the public welfare requires that the Constitution of this Commonwealth should be so amended, that the House of Representatives may be limited to a smaller number of members than are now eligible,—and that this limitation should be effected in such manner as not to destroy "the principle of equality," on which representation ought to be based.

2. *Resolved*, That on account of the great number of incorporated towns in the Commonwealth, and their great inequality in population, it is impossible to effect the requisite reduction of the representation, and at the same time to preserve "the principle of equality" in the apportionment of it, without abandoning the system by which each town has the right of a separate representation, and introducing a system of representation by districts.

3. *Resolved*, That the amendment which was adopted by the two branches of the Legislature at the last session, and referred by them to the next General Court, is *doubly defective*—inasmuch as it is not founded on any principle of equality in its application to the different parts of the Commonwealth, but proposes one ratio of representation for a part of the people who reside in the small towns, and another and much smaller ratio of representation for the other part of the people who reside in the large towns—and also, inasmuch as it provides for the election of a much greater number of representatives than can conveniently act together, in the consideration and despatch of public business—and so great a number as to be likely to weaken that sense of individual responsibility, which affords the best security for the faithful discharge of public duties.

4. *Resolved*, For the purpose of preventing if possible the evils of a system of representation, too numerous and too expensive as well as unequal and unjust, that it be recommended to the electors at the approaching election, to make choice of Senators and Representatives on whom they may rely, to oppose by their votes and influence, the adoption of the amendment proposed by the last General Court,—and to use their exertions to procure the adoption of an amendment which will place the representation on a just and satisfactory basis. It was then

*Voted*, That a committee be appointed to draw up and publish in the name of this meeting, an Address to the Electors, explaining the operation of the proposed amendment of the Constitution, and setting forth the objections to it.

*Voted*, That the Committee so appointed be instructed to consider the best means of promoting the object of the foregoing resolutions, without producing any division hostile to the great interests of the Commonwealth, and to report at an adjournment of this meeting at such time and place as said Committee shall appoint.

The following persons were appointed on such Committee, viz:

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|---|---|
| Nathan Hale, | John D. Williams. |
| George Bond, | Franklin Dexter, |
| Charles P. Curtis, | John Lowell, Jr. |
| Thomas Motley. | |

It was then *Voted*, That the resolutions and the doings of this meeting be signed by the Moderator and Secretary thereof, and the publishers of newspapers in this city be requested to publish them.

FRANCIS J. OLIVER, Moderator.
Thomas C. Amory, Secretary.

*Madawaska settlers.* The trial of the persons mentioned in our last Register, as apprehended by the British authorities, took place on the 15th of October, before the Supreme Court, at Fredericton. The Eastport Sentinel says,—

The defendants appeared without Counsel. One of them, Hunnawell, in his defence, said, "that having received the warrant, they were obliged under the laws of the State of Maine to act, they would have been liable to punishment under their laws if they had declined. That in the situation of the country, there was a difficulty on both sides, and of two evils they thought they had chosen the least, as they were led to suppose from what the two officers, Messrs Maclauchlan and Coombes, had said, they would not be interfered with, so long as they confined themselves to the west side of the river."

The Jury returned a verdict of *Guilty* against the prisoners. The sentence of the Court was—

That each of the defendants do pay a fine to the King of £50, and be imprisoned in the common Gaol of the County for three calendar months, and stand committed until the said fines are paid.

The above imprisoned American citizens, with Daniel Bean, John Baker, and twentyseven other persons, are also charged on another indictment, presented against them by the Grand Jury, which charges them with the intention "to stir up and procure sedition in the Province," &c. &c It was deemed expedient, says the Courier, by the Crown officers to suffer futher proceeding to stand over until the meeting of the Supreme Court in February next.

*Tariff Convention.* The delegates from thirteen States appointed to this Convention assembled in the city of New York on Wednesday the 26th ult., more than five hundred members were present. Judge Wilkins was appointed President, four Vice Presidents and five Secretaries were also chosen. A Committee of three from each State represented in the Convention was appointed to report the manner of conducting the business. On Thursday the Committee reported on the business that was proper to be laid before the Convention as follows.

1st, That a Committee be appointed, to prepare an Address to the people of the United States, affirming the constitutionality and expediency of the Tariff, protecting the interests of agriculture, commerce and manufactures. Col. Dwight moved that a Committee of two from each state be appointed under this resolution. Mr Carey opposed and proposed that the number of the Committee be reduced to seven. The motion of Col. Dwight was lost, and a motion to appoint one from each state was carried.

2d, That a Committee be appointed to inquire and report, on any evasion of the revenue laws—carried, and 7 named as the Committee.

3d, That a Committee be appointed to draft a memorial to Congress on the propriety of continuing the protection of domestic industry, whatever may be deemed the necessity of reducing the duties on articles which do not conflict with American industry.

4th, That a Committee be appointed to inquire and report on the effects, which the Tariff has on agriculture, manufactures, and the internal trade of the country. This resolution was amended so as to embrace mechanic arts and foreign commerce, and one from each state, named as the Committee.

These resolutions were adopted, and Committees appointed on each. Several other resolutions were introduced during the setting of the Convention, and Committees appointed. Our limits will not allow us to give farther details. The Convention adjourned Nov. 1st, sine die, after passing a resolution that the central committee be authorized to call another Convention in 1832, if they shall deem it expedient.

*Literary Convention.* A Convention of literary gentlemen assembled in New York on Tuesday morning. President Adams was called to the Chair, Albert Gallatin and Governor Livingston of New York, were appointed Vice Presidents, and John Delafield, Esq. of New York, and Professor Jocelyn, were appointed Secretaries. A committee was appointed to consider the propriety of offering a premium for the best Catechetical Grammar of the English language, adapted to the capacities of youth; and another to consider the practicability of adopting a uniform system of pronouncing the Greek and Latin languages, at our classical seminaries.

*Pernambuco.* Great disturbances have taken place of late in Pernambuco. The Patriot gives the following condensed account of the occurrences.

A letter from Pernambuco, dated the 22d of Sept. received by the brig J. Ashmun, arrived at Philadelphia states that on the night of the 14th of that month, a disturbance took place amongst the troops, which the officers could not quell. They therefore left the city at the mercy of a licentious and disorderly soldiery. For more than 36 hours the city was in a perfect state of anarchy and confusion. Excesses and atrocities were committed, never before witnessed in Pernambuco. The destruction of property was immense. Great numbers of shops and stores were broken and robbed of their contents, goods and money. Murders and assassinations were committed in every part of the city. Many of the citizens were killed, and they in turn spared not the soldiers. The number of the latter killed, is variously estimated from two hundred to three hundred. It is impossible to estimate the loss of property. It is very great, and will fall almost wholly on the foreign merchants, as many of the wealthiest shop keepers, who are deeply indebted to foreigners, have lost all they possessed. The troops, after a hard struggle, were completely put down, and about one thousand made prisoners, and put on board of different vessels in the harbor.

A postcript to the letter, dated Oct. 2d, states that there had been no further disturbances, but the public mind continued in a very agitated state. The soldiers were still kept prisoners on board the vessels in the harbor, the government not knowing what to do with them. There was but very little business doing. The sales were only for actual consumption.

The captain of the Ashmun states that the soldiers plundered every store in the place, and while making off with their ill gotten plunder, were pursued by the natives, assisted by the American and English residents, who killed eight hundred of them; while the loss on the part of the citizens was only fifteen.

Capt. Moses Adams, belonging to Martha's Vineyard and a Mr Foster, who had been confined in prison at Pernambuco about 8 months, for an alleged violation of the revenue laws, (of which, however, they were innocent,) made their escape during the insurrection on the 15th Sept. The revolted troops fired into the jail, killed several prisoners, and the keepers fled, when those in confinement sawed open the door and walked out. The two Americans named above found a welcome reception on board an English brig, where they remained until the sch. Breakwater, York, from the Falkland Islands for Stonington, touched for water, when they embarked in her, and have arrived home.

*Poland.* By the arrival of the British ship Arkwright at New York, we learn that *Warsaw has fallen*. After a sanguinary contest, which lasted two days, the city surrendered by capitulation, and the Russians entered Praga. The following extracts from London papers contain the substance of what we have learned respecting this catastrophe.

The following communication is from the Office of the London Times on the 17th.

Official intelligence was received at Berlin, on the 11th inst. of the capitulation of the city of Warsaw, on the 7th, at 6 o'clock, P. M. after two days bloody fighting in the neighborhood, during which the Russians carried by assault all the entrenchments which had been raised to protect the city.

The Polish army, followed by the Diet and the members of the Government, retired through Praga on the night of the 7th, and early on the 8th the Russian Army entered, maintaining perfect order—persons and property were respected.

The Poles were retiring upon Modlin and Plock, where it was supposed they would make an effort to maintain themselves.

Such is the substance of this fatal intelligence. It is still said that the Poles will maintain the struggle; but the loss of their capital is a fearful blow, and may, we fear, prove fatal to their cause.

The Spectator says,—

The Berlin Gazette brings us heavy news respecting Poland. Official intelligence reached Berlin on the 11th current, that Warsaw had capitulated on the 7th, after two days of bloody fighting in its neighborhood. The Polish army, accompanied by the members of the Diet, retired through Praga on the night of the 7th: and, at an early hour on the 8th, the Russians entered. The Poles are said to be retiring on Modlin and Plock, where an attempt will be made at a further defence. The Bavarians on the Rhine have addressed to their Sovereign a spirited remonstrance in behalf of Poland,—too late, we fear, to aid them in their present stand, not too late, we trust, to cheer them on to ultimate triumph. If the Russian victory in Poland be the signal for a general rising to vindicate the freedom of Germany, as we hope it is destined to be, it can hardly be a subject of regret. To the Poles it being delay only.

The Sun says,—

The capitulation of Warsaw, and its entry by the Russian troops, is but too true. The sensation this intelligence has created in Paris is, as we anticipated most intense, has already given rise to tumults, and will, we apprehend, give rise to many more. The Ministry too have been defeated, on a point which the Minister of War seems to have considered of great moment; and this defeat occurring at a crisis of peculiar excitement cannot fail materially to endanger their stability. But the Polish question absorbs all others in the French capital. It is felt there as a national calamity, and in some degree as disgrace, and so indeed it is; for, had not the heroic Poles thrown themselves in the way, the army of Nicholas would long ere this have reached the banks of the Rhine. The Poles therefore may be considered as having, to a certain extent, sacrificed themselves for the French.

## MARRIAGES.

In this city, Mr John B. Stoddard to Miss Mary L. Eliot, both of this city.

On Monday morning, by Rev. Dr Lowell, Mr Jesse Parker, of Lowell, to Miss Eliza Adams, of this city.

On Thursday, by Rev. Mr Pierpont, George Chadwick, M. D. of Ipswich, to Miss Susan B. Gilbert, of this city.

By Rev. Mr Emerson, Mr Rowland Ellis to Miss Eliza Ann Coburn.

By Rev. Mr Ripley, Mr David Patterson, of New York, to Miss Mary Perkins, daughter of the late Samuel Spear, of this city.

In Roxbury, (Jamaica Plains) on Monday morning, by Rev. Dr Gray, Mr Henry Rose, of Hartford, Conn. to Miss Esther Spear.

In Plymouth, Mr Samuel Chandler to Mis Jerusha Bartlett.

## DEATHS.

In this city, Mrs Sarah Newmarch, aged 58, formerly of Newburyport.

In Roxbury, Susan Maria Parker, aged 57.

In Salem, Mrs Betsey Pearson, aged 41.

In Marblehead, Mrs Elizabeth Rogers, wife of Mr William R. aged 85.

In Plymouth, Mr Nathaniel Houston, aged 44.

In Marshfield, Mr Luther Thomas, aged 75.

In Providence, Mrs Deborah Whipple, aged 74.

In China, Me. Mr Charles Jackson, aged 91; one of the oldest settlers on the Kennebec; he fought 32 battles in the old French war.

In Manilla, Mr Andrew T. Crocker, of Charlestown, Mass. aged 19.

In New York, on the 26th ult. Mary G. aged 31, wife of Eleazer Porter, late of this city.

In Natchez, Miss Lydia F. Merrick, formerly of Wilbraham, Mass.

In Falmouth, Jam. Mr Oscar D. Holden, of this city, aged 20.


THE CHRISTIAN EXAMINER *and* GENERAL REVIEW—*New Series*, No. XVII, *for November*, 1831.—Just published by GRAY & BOWEN, 141 Washington Street.

CONTENTS.

Art. I.—Female Writers on Unitarianism. 1. A View of the New Testament regarding the Nature and Dignity of Jesus Christ. By Joanna Baillie. 2. Religious prejudice overcome, by a careful Examination of the Old and New Testament. By Mrs Charles Toogood. 3. The Essential Faith of the Universal Church; deduced from the Sacred Records. By Harriet Martineau.

Art. II.—Walsh's Notices of Brazil. Notices of Brazil in 1828 and 1829. By the Rev. R. Walsh.

Art. III.—Fox's Sermons. Christ and Christianity; Sermons on the Mission, Character, and Doctrine of Jesus of Nazareth. By W. J. Fox.

Art. IV.—Unitarianism Vindicated against the Charge of Skeptical Tendencies.

Art. V.—Profession of Religion. A Liturgy for the Use of the Church at King's Chapel in Boston. Third Edition, with Alterations and Additions.

Art. VI.—Recent Events in Geneva. Expose Historique, &c. Historical account of the Discussions between the Company of the Pastors of Geneva, and M. Gaussen, one of its Members, on occasion of a Point of Ecclesiastical Discipline. Accompanied by Documents.

Art. VII.—Salem Witchcraft. Lectures on Witchcraft, comprising a History of the Delusion in Salem in 1692. By Charles W. Upham.

Art. VIII.—Bigelow's Travels. Travels in Malta and Sicily, with Sketches of Gibraltar, in 1827. By Andrew Bigelow.

Art. IX.—Godwin's Thoughts on Man. Thoughts on Man, his Nature, Productions, and Discoveries. Interspersed with some Particulars respecting the Author. By William Godwin.

Art. X—Griffin's Remains. Remains of the Rev. Edmund D. Griffin, compiled by Francis Griffin: with a Biographical Memoir of the Deceased, by the Rev. John M'Vickar, D. D. Nov. 1.

UNITARIAN ADVOCATE.—This day published, by Leonard C. Bowles, 124 Washington Street, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen*. Vol. IV.—No. 5—(New Series.) For November, 1831.

CONTENTS.

Why are there so few Christians? Liberal views of the New Haven Christian Spectator. Uses of Society. 'Four Days' Meetings,' a Letter. Levi and Sarah; or, the Jewish Lovers. Orthodox Controversies and Changes.—'Views in Theology,' No. ix. Christ and Christianity.—Mr Fox's Sermons.

LIBERAL PREACHER, *for Nov.*—Just published by L. C. Bowles, 124 Washington Street, and J. & J. W. Prentiss, Keene, N. H.; The LIBERAL PREACHER, for November, 1831. Conducted by an Association of Clergymen. New Series, Vol. I. No. 11. Containing a Sermon by Rev. Joseph Field of Weston, Mass.—'The care of Providence,' from 1 Peter v. 7.

TRACT No. 53, *(First Series,)* A. U. A. Just published at the Depository, 141 Washington Street, Tract No. 53 of the first series of the American Unitarian Association, entitled, "On Change of Heart. By Cazneau Palfrey." pp. 20. Nov. 1. GRAY & BOWEN.

JUVENILE READING LESSONS. Being a Selection of pieces in Prose and Poetry designed as a reading book for the younger classes in common and other Schools.

This book has the most difficult words placed at the head of each section defined and pronounced; also questions at the end of each section. Price $1 12 per doz. or 12 1-2 cts. single.

"The contents are judiciously arranged in sections and unite instruction with entertainment, and strict moral principle with the charm of fiction. At the head of each chapter too, are placed the most important words contained therein, and also such rules and helps for pronunciation, that this most important qualification of a good reader, may, by the careful young learner, be easily attained."

—

DEFINITION INTRODUCTION.

*Murray's Introduction to the English Reader*; or a Selection of Pieces in Prose and Poetry, calculated to improve the Younger Classes in Reading, and to imbue their minds with the love of virtue. To which is added, Rules and Observations for assisting children to read with propriety. Improved by the addition of a Synonymising Vocabulary, of the most important Words, placed over the sections, from which they are selected, and defined, and pronounced according to the principles of John Walker. Walker's Pronouncing Key which governs the Vocabulary is prefixed to the work. Price $2 50 per doz.

"This introduction is full of simple, natural, and interesting pieces. It is, we think, the best juvenile selection in the English language. It produces, moreover, a fine animation and an intelligent style of reading, which are great aids to general improvement. The present edition of this useful work has an important addition to recommend it, as mentioned in the title given above."—*Journal of Education*, Vol. ii. 9.

Published by S. G. SIMPKINS,
No. 79 Court Street, Boston.
☞ For sale all other School Books in general use.
Nov. 5.

BOSTON SCHOOL ATLAS.
*Fourth Edition.*
Published by LINCOLN & EDMANDS, No. 59 Washington Street.

The fourth edition of the *Boston School Atlas* with *Elementary Geography* and *Astronomy*; comprising the following Maps and Charts, which are all beautifully engraved and colored; and that of Massachusetts, Connecticut, and Rhode Island, contain the boundaries of every town in those states.

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|---|---|
| Chart—Mountains. | Penn. Maryland, N. Jersey, and Del. with the Environs of Philadelphia. |
| Chart—Rivers. | Western States. |
| Map of the World. | South America. |
| North America. | Europe. |
| United States. | British Isles. |
| Maine. | Asia. |
| Vermont and New Hampshire. | Africa. |
| Mass. Conn. & R. Island. | Chart—Canals and Rail Roads in the U. States. |
| N. York, with the Environs of the City. | |

The great improvements which have recently been made in the department of education, require that elementary books should be definite in their object, and perspicuous in their arrangement. The Boston School Atlas, after a few necessary geographical definitions, fixes the attention of the learner on the maps, by which alone any valuable knowledge is acquired of the the situation of the various countries on the globe. The questions for examination face each of the maps, which renders the study pleasing and convenient for use. The size and price are such as adapt it peculiarly to young classes, and it will undoubtedly receive extensive patronage.

Many commendations of the work have been received by the publishers; among them are the following.

—

From E. Bailey, Principal of the Young Ladies' High School, Boston.

Messrs. Lincoln & Edmands,

I was so well pleased with the plan and execution of the "Boston School Atlas," that I introduced it into my school, soon after the first edition was published. I regard it as the best work, for beginners in the study of Geography, which has yet fallen under my observation: as such, I would recommend it to the notice of parents and teachers.

Very respectfully, yours, &c. E. BAILEY.

—

From R. G. Parker, Master of the Franklin School.

Messrs. Lincoln & Edmands,

I have examined a copy of the Boston School Atlas, and have no hesitation in recommending it as the best introduction to the study of Geography that I have seen. The compiler has displayed much judgment in what he has *omitted*, as well as what he has selected; and has thereby presented to the public a neat manual of the elements of the science, unencumbered with useless matter, and uninteresting detail. The mechanical execution of the work is neat and creditable, and I doubt not that its merits will shortly introduce it to general use. Respectfully yours,

R. G. PARKER.

—

From the Author of the "Popular National Spelling Books."

Messrs. Lincoln & Edmands,

I have perused your Boston School Atlas with much satisfaction. It seems to me to be what has been needed as an introduction to the study of Geography, and admirably adapted to that purpose.

Very respectfully, yours, &c.
B. D. EMERSON.

—

From the Author of the "North American Arithmetic.'

Messrs. Lincoln & Edmands,

I have examined the "Boston School Atlas," and I assure you I am highly pleased with it. It appears to me to contain exactly what it should, to render it an easy and adequate introduction to the study of Geography. Yours respectfully, F. EMERSON.

Nov. 5. 3t.

PLAIN LETTERS.
Just published by L. C. BOWLES, 124 Washington Street, *Plain Letters on Important Subjects*, by Jonathan Farr.

BOARDS, &c. PLANED.
Boards and Plank of hard Southern Pine, or of White Pine—furnished to order, ready planed, (by steam) tongued and grooved if required—of as good quality and at a lower rate than they can be otherwise procured. Orders received at No. 65 Broad Street,
Nov. 5. by E. COPELAND, Jr.

WALPOLE, N. H. ACADEMY.
This high school has commenced under the care of Charles H. Allen, Principal, two gentlemen and one lady assistants. It is divided into two departments male and female, meeting together at the daily devotional exercises, at the weekly lectures, at the weekly declamation of the young gentlemen and poetical recitations of the young ladies, and also at the monthly reviews before the Executive Committee. It is the duty of this Committee to watch over and direct the pupils out of school, to visit it at stated times and to form, with the Instructors, a Board of Overseers, who shall attend to the internal regulations and discipline. A thorough and systematic course of instruction has been established, which combines, as far as practicable, moral and mental discipline with useful knowledge.

Mr Packard pays his exclusive attention to the Latin, Greek and Modern Languages, English Grammar and the like branches. Mrs Burrill attends to the young ladies in Mental Arithmetic, Geography and Astronomy in the morning; Penmanship, Drawing, Painting, Ornamental Needle Work and the like in the afternoon.

The classes of those intending to be Teachers have the immediate attention of the Instructors in Mathematics, Natural Philosophy and the Ancient and Modern Languages.

A class in Mechanics will receive the instruction of the Principal in the evenings.

Two vacations—one in Spring, the other in Autumn—with a recess of three days between each.

Board from $1,25 to $1,50 per week. At the Boarding-house under the care of the Principal and Instructress $1,50 per week.

Tuition $5,00 per quarter.

The second term commences December 1st.

F. VOSE, *Sec'y of Ex. Com.*
*Walpole, N. H. Oct.* 29, 1831.

☞ *Cheapest Magazine in New England.* ☜

THE MONTHLY TRAVELLER, For 1832.

The publishers, encouraged by the commendation and patronage bestowed upon their past labors, and determined to spare no exertions to merit a continuance of public favor, will continue the enlarged series of the Monthly Traveller, without increasing the price. This series commenced in January last, and each number contains more reading by one fourth, than the numbers of the first year. While some editors have the modesty to require five dollars a year for a monthly, miscellaneous magazine, it is hoped the very moderate price charged for this work will induce all classes to become patrons, and cause its already wide circulation to be extended still further.

The Monthly Traveller is intended to serve the purpose of those who have not access to the uncounted miscellaneous publications of the day; but who are still desirous of availing themselves of their most valuable contributions. It contains the most popular selections from foreign and American publications; original notices of the current literature of the times, and such articles as are calculated to entertain and instruct readers of both sexes and of every age. It is published on the 15th of each month, by Badger & Porter No. 63 Court Street, Boston, at two dollars per annum, in advance, or two dollars and a half at the end of the year.

*** Persons intending to subscribe for the volume commencing with the year 1832, are requested to send in their names as early as possible, that the publishers may estimate the extent of their edition.

☞ Editors with whom we exchange, will confer a favor we shall cheerfully reciprocate, by inserting the above. 3t Oct. 29.

POPULAR MINIATURE QUARTOS.
*Cowper. Fenelon. Taylor.*

FRAGMENTS in PROSE, gathered from the Correspondence of William Cowper, price 13 cents.—This little book contains Cowper's Conversion; Love of his Mother; Love of Retirement; Cowper in Rural Life; In his Boudoir; Love of Christ; Mistakes on Religion; Favour of God; Knowing each other in Heaven; Recollections of Earth; First Impulse of Converts; Utterance of the Heart; Consolations of Piety; Charms of Rural Scenery; Waking of the Nations; Refinement without Religion; Folly of Slander; Dangers of a Public Education, and Thoughts on other subjects.

DAILY PIETY, or Pious Reflections for every day in the month, by Fenelon. Price 13 cts.

"This is one of the neatest and prettiest little books we have seen; making another convenient edition of that excellent manual of piety by the Archbishop of Cambray. It is in every sense a *pocket* edition, for one can hardly imagine a pocket so small, that will not fit it. The typography is uncommonly neat; and he, that would carry about with him a companion, that shall give him no trouble, and may profitably employ a moment's leisure, and in the short intervals of business may refresh his care with a morsel of spiritual nourishment, at once safe, pleasant and holy, may find one here."—*Chr. Reg.*

THE COMFORTS OF PIETY, taught from four heads in Religion: Faith, Hope, The Holy Spirit, and Prayer, addressed to a lady. By Jeremy Taylor, author of Holy Living, price 13 cts.

Of Jeremy Taylor's Works, Dr. Rust thus observes—"They will be famous to all succeeding generations, for their richness of fancy, clearness of expression, copiousness of invention, and general usefulness to all the purposes of a Christian." Published and for sale at the Bookstore of James Loring, No. 132, Washington St. Oct 19.

DAILY MONITOR.
For sale by Messrs. Hillard, Gray & Co. W. Hyde, F. B. Callender, L. C. Bowles,—*The Daily Monitor*, or Reflections for each day in the year; containing practical inferences from Christian Doctrines, Ecclesiastical History, Sacred Biography, &c. intended for the use of all classes, and fitted to the various circumstances of life. By Charles Brooks, Minister of the Third Church in Hingham.

*Extract from the Author's Preface.*

"If by the blessing of Heaven, these pages shall communicate Christian truth clearly and seriously to the inquiring mind; if they multiply the motives to devotion, and strengthen the bond of charity, my anxious prayer will be answered."

The above work, consisting of 365 different subjects, each headed with texts of Scripture from which they are drawn, is believed will be found a valuable work in every family.

The following are some among many notices of the above work:

*From the Unitarian Advocate.*

"This book contains a series of reflections on a great variety of important moral and religious topics, adapted for use in the family and closet. The author's purpose is to aid those, who are solicitous to make their spiritual improvement a constant, daily business, in the discipline of their thoughts and affections, and in the essential practice of self scrutiny. Nearly all the mediations, for they are more properly designated thus than by any other name, are such as lead directly to some useful result. There is nothing like mere reverie. Nor is devotion and religious admonition marred by any doctrinal speculations."

*From Zion's Herald.*

"From a cursory perusal of a considerable portion of this book, we are constrained to regard it as a work of uncommon merit in many interesting points of view. There are 365 short essays, adapted to every day in the year, making a volume of nearly 400 pages. A striking passage of Scripture stands at the head of each essay, as a theme, suggesting the principal ideas, while the writer does not strictly confine himself to methodical arrangement, but passes pleasantly and instructively from one topic to another—sometimes taking the attitude of contemplation—at others the strain of moral philosophy—and again he becomes the annalist, binding instruction with flowery wreaths culled from history, biography, and the sciences."

☞ For sale also at the Christian Register Office.
Oct. 29. eop3t.

AIDS TO DEVOTION.
LINCOLN & EDMANDS, have recently published Aids to Devotion, in three parts. 1. Selections from Bickersteth, comprising general views of Prayer. 2. Dr Watts's Guide to Prayer, entire. 3. Devotional Exercises.

*From the Journal of Humanity.*

"This volume has been on our table for some weeks, during which time we have often referred to it with profit. It is a valuable elementary book on the subject of prayer, worthy the study of every Christian who wishes to cultivate this gift, whether for the purposes of private devotion, or for its public exercise. One or two readings will not be sufficient; the Christian should, by constant reference to it, keep its principles and directions fresh in his mind through life.

It constitutes Vol. 7, of the Christian library, but can be purchased separately. The volumes of this library are sold low with a view to its extensive and permanent circulation." Oct. 29.

MEMOIRS OF HOWARD, THE PHILANTHROPIST. Lincoln & Edmands have recently published. *Memoirs of the Public and Private Life of John Howard,—the Philanthropist.*

The high encomiums which this work is now drawing forth from Reviewers, bespeak its worth, and are calculated to give this cheap, and valuable book a circulation it richly deserves. This volume contains much valuable instruction and encouragement to all those societies which bear the name of Howard; to those which seek the prevention of pauperism, and to the friends of temperance and the keeping of the Sabbath. It is furnished in a form suitable for Sabbath School and Family Libraries. Oct. 29.

THOMAS a KEMPIS'S IMITATION OF CHRIST. Lincoln & Edmands, No 59 Washington Street, publish a beautiful edition of the inimitable work, "*The Imitation of Christ.*" Probably no book ever excited more universal admiration, in all Christian nations, than this remarkable book. The calm, peaceful, Christian spirit, which it inculcates, is well adapted to smooth the asperities of life, and diffuse the influence of Christianity. The follies and gaudy display of the present world appear insignificant, as well as censurable and criminal, while perusing these pages, and the bright prospects of immortality burst with rapture on the pious mind. This beautiful edition has been carefully revised by Rev. Howard Malcolm, is ornamented with a copperplate frontispiece, and may be confidently recommended to a universal patronage. Oct. 29.

VALENTINE'S PENMANSHIP.
LINCOLN & EDMANDS have just published the 3d edition of *Valentine's Penmanship*, which is a complete guide to elegant writing, and can be furnished to Schools at a very cheap rate. It has received general approbation, Oct. 29.

CHEAP EDITION OF BAXTER'S CALL.
LINCOLN & EDMANDS have just published a second edition of *Baxter's Call* in a cheap form adapted to those who procure them for charitable distribution. It is a neat volume in 18mo. with muslin backs. Price $2 per dozen Oct. 29.

DAVIS'S ARITHMETIC—$4 per doz.
The second edition of *Davis's Arithmetic* printed on a beautiful type and paper, with considerable additions and improvements, is published by LINCOLN & EDMANDS. Oct. 29.

CHRISTIAN ALMANACK.
Lincoln & Edmands have just published the *Christian Almanack*, for 1832. Orders can now be answered. Price $3 50 per hundred. Oct 22.

## SELECTED POETRY.

[From the Albany Argus.]

### THE DYING BOY.

It must be sweet, in childhood, to give back
The spirit to its Maker; ere the heart
Has grown familiar with the paths of sin,
And sown—to garner up its bitter fruits.
I knew a boy, whose infant feet had trod
Upon the blossoms of some seven springs, [out
And when the eighth came round, and called him
To revel in its light, he turned away,
And sought his chamber, to lie down and die.
'Twas night—he summoned his accustomed friends,
And, on this wise, bestowed his last bequest.

"Mother—I'm dying now!
There's a deep suffocation in my breast,
As if some heavy hand my bosom pressed;
And on my brow
I feel the cold sweat stand:
My lips grow dry and tremulous, and my breath
Comes feebly up. Oh! tell me, is this death?
Mother, your hand—
Here—lay it on my wrist,
And place the other thus, beneath my head,
And say, sweet mother, say, when I am dead
Shall I be missed?

Never beside your knee,
Shall I kneel down again at night to pray,
Nor with the morning wake, and sing the lay
You taught me?

Oh! at the time of prayer,
When you look round, and see a vacant seat,
You will not wait then for my coming feet—
You'll miss me there."

"Father—I'm going home!
To the good home you spake of, that blest land
Where it is one bright summer always, and
Storms do not come.

I must be happy then;
From pain and death you say I shall be free,
That sickness never enters there, and we
Shall meet again!"

"Brother—the little spot
I used to call *my* garden, where long hours
We've stayed to watch the budding things and flowers,
Forget it not!

Plant there some box or pine,
Something that lives in winter, and will be
A verdant offering to my memory,
And call it mine!"

"Sister—my young rose tree,
That all the spring has been my pleasant care,
Just putting forth its leaves so green and fair,
I give to thee.

And when its roses bloom
I shall be gone away—my short life done;
But will you not bestow a single one
Upon my tomb?"

"Now, mother, sing the tune
You sang last night; I'm weary, and must sleep.
Who was it called my name? Nay, do not weep,
You'll all come soon!"

Morning spread over earth her rosy wings—
And that meek sufferer, cold, and ivory-pale,
Lay on his couch asleep. The gentle air
Came through the open window, freighted with
The savoury odors of the early spring.
He breathed it not: the laugh of passers by
Jarred, like a discord in some mournful tune,
But worried not his slumbers. He was dead.

### HYMN OF NATURE.

BY REV. W. B. O. PEABODY.

God of the earth's extended plains!
The dark green fields contented lie:
The mountains rise like holy towers,
Where man might commune with the sky;
The tall cliff challenges the storm
That lowers upon the vale below,
Where shaded fountains send their streams,
With joyous music in their flow.

God of the dark and heaving deep!
The waves lie sleeping on the sands,
Till the fierce trumpet of the storm
Hath summoned up their thundering bands:
Then the white sails are dashed with foam,
Or hurry, trembling, o'er the seas,
Till, calmed by thee, the sinking gale
Serenely breathes, Depart in peace.

God of the forest's solemn shade!
The grandeur of the lonely tree,
That wrestles singly with the gale,
Lifts up admiring eyes to thee;
But more majestic far they stand,
When, side by side, their ranks they form,
To wave on high their plumes of green,
And fight their battles with the storm!

God of the light and viewless air!
Where summer breezes sweetly flow,
Or, gathering in their angry might,
The fierce and wintry tempests blow;
All—from the evening's plaintive sigh,
That hardly lifts the drooping flower,
To the wild whirlwind's midnight cry—
Breathe forth the language of thy power.

God of the fair and open sky!
How gloriously above us springs
The tented dome, of heavenly blue,
Suspended on the rainbow's rings!
Each brilliant star, that sparkles through,
Each gilded cloud, that wanders free
In evening's purple radiance, gives
The beauty of its praise to thee.

God of the rolling orbs above!
Thy name is written clearly bright
In the warm day's unvarying blaze,
Or evening's golden shower of light:
For every fire that fronts the sun,
And every spark that walks alone
Around the utmost verge of heaven,
Were kindled at thy burning throne.

God of the world! the hour must come,
And nature's self to dust return;
Her crumbling altars must decay;
Her incense fires shall cease to burn;
But still her grand and lovely scenes
Have made man's warmest praises flow;
For hearts grow holier as they trace
The beauty of the world below.

## MISCELLANEOUS.

[From the New York American.]

### JULIA BRACE.

Deaf, Dumb, and Blind Girl.—At the Hartford Asylum.

By far the most interesting subject at present in the Institution, is the poor deaf, dumb and blind girl, whose situation has been described in so beautiful and affecting a manner by Mrs Sigourney. A charity box, the proceeds of which are designed exclusively for her support, is placed at the main entrance, which it is certain no stranger can pass, after viewing the utter desolation in which she has been left by nature, without dropping in his mite. Her name is Julia Brace, and she is a native of the immediate neighborhood of the asylum. She is the only instance of so great a misfortune, of which any record is extant, except one European boy, by the name of James Mitchell. He was so irritable that few experiments could be tried for his benefit: but Julia Brace, it is said, has been mild and docile from her childhood: although when I saw her, from some temporary vexation or indisposition, she was evidently somewhat out of temper. She was seated at a table, her needle work in her lap. "There is nothing disagreeable in her countenance, but her eyes forever closed, create a deficiency of expression. Her complexion is fair, her smile gentle and sweet, though of rare occurrence; and her person somewhat bent, when sitting, from her habits of fixed attention to her work. Many strangers have waited a long time to see her thread her needle, which is quite a mysterious process, and never accomplished without the aid of the tongue."

She was the daughter of exceedingly poor parents, who had several younger children, to whom she was in a habit of showing such offices of kindness as her own afflicted state admitted. Notwithstanding her blindness, she early evinced a close observation with regard to articles of dress, preferring among those which were presented her as gifts, such as were of the finest texture. When the weather became cold, she would occasionally kneel on the floor of their humble dwelling, to feel whether the other children of the family were furnished with shoes and stockings, while she was without, and would express uneasiness at the contrast.

Seated on her little block, weaving strips of thin bark with pieces of leather and thread, which her father in his processes of making shoes rejected, she amused herself with constructing for her cat bonnets and vandykes, not wholly discordant with the principles of taste. Notwithstanding her peculiar helplessness, she was occasionally left with the care of the young children, while her mother went out to the occupation of washing. It was on such occasions that little Julia evinced not only a maternal solicitude, but a skill in domestic legislation which could not have been rationally expected. On one occasion she discovered that her sister had broken a piece of crockery, and imitating what she supposed would be the discipline of her mother, gave the offender a blow. But placing her hand upon the eyes of the little girl, and ascertaining that she wept, she immediately took her in her arms, and with the most persevering tenderness, soothed her into good humor and confidence. Her parents were at length relieved from the burden of her maintenance, by some charitable individuals, who paid the expense of her board with an elderly matron, who kept a school for small children. Here her sagacity was continually on the stretch to comprehend the nature of their employment, and as far as possible to imitate them. Observing that a great part of their time was occupied with books, she often held one before her sightless eyes with long patience. She would also spread a newspaper for her favorite kitten, and putting her finger in its mouth, and perceiving it did not move like those of the scholars when reading, would shake the animal to express displeasure at its indolence and obstinacy. These circumstances, though trifling in themselves, reveal a mind active amid all the obstacles which nature had interposed. But her principal solace was in the employments of needle work and knitting, which she had learned at an early age to practice. She would thus sit absorbed for hours, until it became necessary to urge her to that exercise which is requisite to health, Counterpanes beautifully made by her, of small pieces of calico, were repeatedly disposed of, to aid in the purchase of her wardrobe. And small portions of her work were sent by her benefactors as presents into various parts of the Union, to show of what neatness of execution a blind girl was capable.

It was occasionally the practice of gentlemen who from pity or curiosity visited her, to make trial of her sagacity, by giving her their watches and employing her to restore them to the right owner.

They would change their position with regard to her, and each strive to take the watch which did not belong to him; but though she might at the same time hold two or three, neither stratagem nor persuasion would induce her to yield either of them, except to the person from whom she had received it. There seemed to be a *principle* in the tenacity with which she adhered to this system to give every one his own, which may probably be resolved into that moral honesty which has ever formed a conspicuous part of her character. Though nurtured in extreme poverty and after her removal from the parental roof, in the constant habit of being in contact with articles of dress or food, which strongly tempted her desires, she has never been known to appropiate to herself, without permission, the most trifling object. In a well educated child this would be no remarkable virtue; but in one who has had no moral training to teach her to respect the right of property, and whose perfect blindness must often render it difficult even to define them, the incorruptible firmness of this innate principle is truly laudable. There is also connected with it a delicacy of feeling or scrupulousness of conscience, which renders it necessary in presenting her any gift, to assure her repeatedly by a sign which she understands, that it is for her, ere she will consent to accept it.

Continuing to become an object of increased attention, and her more remote situation not being convenient for the access of strangers, application was made for her admission into the asylum, and permission was granted by the Directors in the summer of 1825. After her reception into that peaceful refuge, some attempts were made by a benevolent instructor to teach her the alphabet, by means of letters both raised above and indented beneath a smooth surface. But it was in vain that she punctually repaired to the school room, and daily devoted hour after hour in copying their forms with pins upon a cushion. However accurate her delineations sometimes were, they conveyed no idea to the mind sitting in darkness. It was therefore deemed wiser to confine her attention to those few attainments, which were within her sphere, than to open a warfare with Nature in those avenues which she had so decisely sealed.

It has been observed of persons who are deprived of a particular sense, that additional quickness or vigor is bestowed on those which remain. Thus blind persons are often distinguished by particular exquisiteness of touch, and the deaf amd dumb, who gain all their knowledge through the eye, concentrate, as it were, their whole soul in that channel of observation. With her, whose eye, ear, and tongue are alike dead, the capabilities both of *touch* and *smell* are exceedingly heightened. Especially the latter seems almost to have acquired the properties of a new sense, and to transcend even the sagacity of a spaniel. Yet keeping in view all the aid which these limited faculties have, the power of imparting some of the discoveries and exercises of her intellect are still, in a measure, unaccountable.

As the abodes which from her earliest recollection she had inhabited, were circumscribed and humble, it was supposed that at her first reception into the Asylum she would testify surprize at the comparative spaciousness of the mansion. But she immediately busied herself in quietly exploring the size of the apartments, and the height of the staircases; she even knelt, and smelled to the thresholds; and now as if by the union of a mysterious geometry with a powerful memory never makes a false step upon a flight of stairs, or enters a wrong door, or mistakes her seat at the table.

Among her various excellences, neatness, and love of order are conspicuous. Her simple wardrobe is systematically arranged, and it is impossible to displace a single article in her drawers without her perceiving and restoring it. When the large baskets of clean linen are weekly brought from the laundress, she selects her own garments without hesitation, however widely they may be dispersed among the mass. If any part of her dress requires mending, she is prompt and skilful in repairing it, and her perseverance in this branch of economy greatly diminishes the expense of her clothing.

Since her residence at the asylum, the donations of charitable visitants have been considerable in amount. These are deposited in a box with an inscription, and she has been made to understand that the contents are devoted to her benefit. This box she frequently poises in her hand, and expresses pleasure when it testifies an increase of weight; for she has long since ascertained that money is the medium for the supply of her wants, and attaches to it a proportionable value.

Though her habits are peculiarly regular and consistent, yet occasionally some action occurs which is difficult to explain. One morning, during the past summer, while employed with her needle, she found herself incommoded by the warmth of the sun. She arose, opened the window, closed the blind, and again resumed her work.

At the tea table with the whole family, on her sending a cup to be replenished, one was accidentally returned to her which had been used by another person. This she perceived at the moment of taking it into her hand, and pushed it from her with some slight appearance of disgust, as if her sense of propriety had not been regarded. There was not the slightest difference in the cups, and in this instance she seems endowed with a degree of penetration not possessed by those in the full enjoyment of sight.

Persons most intimately acquainted with her habits assert that she constantly regards the recurrence of the Sabbath, and composes herself to unusual quietness, as if in meditation. Her needle work, from which she will not be debarred on other days, she never attempts to resort to; and this wholly without influence from those around her.

Julia Brace leads a life of perfect contentment—and is in this respect, both an example and reproof to those who for trifling inconveniences indulge in repining, though surrounded by all the gifts of nature and of fortune.

The genial influences of spring wake her lone heart to gladness,—and she gathers the first flowers, and even the young blades of grass, and inhales their freshness with a delight bordering on transport. Sometimes, when apparently in deep thought, she is observed to burst into laughter, as if her associations of ideas were favorable not only to cheerfulness but to mirth. The society of her female companions at the Asylum is soothing to her feelings; and their habitual kind offices, the guiding of their arm in her walks, or the affectionate pressure of their hand, awaken in her demonstrations of gratitude and friendship. Not long since, one of the pupils was sick—but it was not supposed that amid the multitude who surrounded her, the blind girl was conscious of the absence of a single individual. A physician was called, and the superintendent of the female department, who has acquired great penetration into the idioms of Julia's character, and her modes of communication, made her understand his profession by pressing a finger on her pulse. She immediately arose, and taking his hand, led him with urgent solicitude of friendship to the side of the invalid, and placing his hand upon her pulse, displayed an affecting confidence in his powers of healing. As she has herself never been sick since early childhood, it is the more surprising that she should so readily comprehend the efficacy and benevolence of the medical profession. It would be easy to relate other remarkable circumstances respecting her, but it is not desirable that this article should be so far extended as to fatigue the reader.

[From Dymond's Essays on Principles of Morality.

### EDUCATION OF WOMEN.

There does not appear any reason why the education of women should differ in its essentials from that of men. The education which is good for human nature, is good for them. They are a part, and they ought to be in a much greater degree than they are, a part of the effective contributors to the welfare and intelligence of the human family. In intellectual as well as other affairs, they ought to be fit helps to man. The preposterous absurdities of chivalrous times still exert a wretched influence over the character and the allotment of women. Men are not polite, but gallant; they do not act towards women as to beings of kindred habits and character; as to beings, who, like the other portion of mankind, reason and reflect, and judge; but as to beings who please and whom men are bound to please. Essentially, there is no kindness, no politeness in this; but selfishness and insolence. He is the man of politeness, who evinces his respect for the female mind. He is the man of insolence, who tacitly says, when he enters into the society of women, that he needs not to bring his intellect with him. I do not mean to affirm that these persons intend insolence, or are conscious, always, of the real character of their habits; they think they are attentive and polite, and habit has become so inveterate, that they really are not pleased, if a woman, by the vigor of her conversrtion, interrupts the pleasing trifling to which they are accustomed. Unhappily, a great number of women themselves prefer this varnished and gilded contempt to solid respect. They would rather think themselves fascinating than respectable. They will not see, and very often they do not see, the practical insolence with which they are treated. Yet what insolence is so great as that of half a dozen men, who, having been engaged in an intelligent conversation, suddenly change it for frivolity, if ladies enter? For this unhappy state of intellectual intercourse, female education is in too great a degree adapted. A large class are taught less to think than to shine. If they glitter, it matters little whether it be the glitter of gilding or of gold.

If any community exhibits, in the collective character of its females, an exception to these remarks. it is, I think, exhibited among the Society of Friends. Within the last twenty five years, the public have had many opportunities of observing the intellectual condition of Quaker women. The public have not been dazzled. Who would wish it? But they have seen intelligence, sound sense, considerateness, discretion. They have seen these qualities in a degree, and with an approach to universality of diffusion, that is not found in any other class of women, as a class. There are, indeed, few or no authors among them; the Quakers are not a writing people. If they were, there is no reason to doubt that the intelligence and discretion which are manifested by their women's actions and conversation would be exhibited in their books. Unhappily, some of the causes which have produced these qualities are not easily brought into operation by the public. One of the most efficient of these causes consists in that economy of the Society, by which its women have an extensive and a separate share in the internal administration of its affairs. In the exercises of this administration, they are almost inevitably taught to think and to judge.

If, then, we were wise enough to regard women, and if women were wise enough to regard themselves, with that real practical respect to which they are entitled; and if the education they received was such as that respect would dictate, we might hereafter have occasion to say, not as it is now said, that "in England, women are queens," but something higher and greater. We might say, that in every thing social, intellectual, and religious, they were fit to co-operate with man, and to cheer and assist him in his endeavors to promote his own happiness and the happiness of his family, his country and the world.

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October 8th.

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